

Bella Coola Indians - Carbon Original Part One

VIII

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661 Aloft in the sky there is an immense house in which lived Smailot . The house was divided into numerous small rooms in each of which there was spoken a different language. On the walls of the house there were hanging cloaks, each representing some animal or bird, as eagle, raven, whale, grizzly bear etc. When this earth was first populated, Smailot asked each man which cloak he ~~xxxxx~~ preferred to use on his journey to the earth beneath; one chose that of the raven, another the bear, and so on, and each took what he had chosen from the wall, and put it on, and immediately became the animal or bird in question. Each man arrived at a different spot on the earth, and took off his cloak which latter returned to the house above. Although in the beginning the users of the different cloaks landed at different points where they established themselves, in course of time, with intermarriage, ~~xxxxxxxxxxxx~~ men and women with, for example, the raven cloak story, were found in every village ~~xxxxxxxxxx~~. ~~xxx~~ There was no local exogamy.

663 String figures are ~~xx~~ su qwat. ⁽¹⁾

664 The trade of executioner is nu kap nk n.

666 When a man dies food which he has prepared, personal blankets, pots, and other articles which he has used constantly, are burnt. A rifle or other valued possession may be given to a friend, but there is no fixed rule on this point. A canoe in which a corpse has been transported is always destroyed, but if the craft had been borrowed from someone, the son or other near relative of the deceased would replace the loss later on. ⁽²⁾ When a stalt m dies his body is covered with blankets and elaborate ceremonial takes place around it. A hole is made in the roof and when all is ready a masked figure representing the man's original ancestor's cloak stamps on the roof and then descends and carries the body back above with the aid of concealed hooks. The

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stall m understand the falsification, but the common people are deceived. My informant has seen a false body used on four occasions.

665

Ma tsq, a toad.

Place string over left hand thumb and index finger, and right hand thumb.

Take up left hand dorsal string from proximal side with right hand index finger.

Insert middle, ring, and little figers of each hand into index finger loops from proximal side and hook down radial index finger strings.

With middle fingers take up ulnar thumb strings from proximal side.

Pass middle fingers to proximal side of ulnar index finger strings, and hook down these strings with hook of middle fingers, allowing strings just taken up to slip off. The strings formerly hooked down by middle, ring, and little fingers, are now held down by ring and little fingers.

Relaese index fingers of each hand.

Each ulnar thumb string is held down by a loop. With index fingers take up ulnar thumb strings from proximal side between the loop and centre of the figure.

With index fingers take up radial thumb strings from distal side and return, allowing original index finger strings to slip off.

Release middle, ring, and little fingers of each hand.

Take up with mouth the straight radial index finger string in centre of figure.

Bring thumbs together tip to tip, and transfer right hand thumb loop to left hand thumb, releasing right hand thumb.

Transfer right hand index finger loop to hook of right index ~~withanixtwistingxloopx~~ by twisting finger with-
out removing string which throws the original radial string onto the ulnar side.

With right hand middle finger hook down the string passing from mouth to left hand index finger between the mouth and the point where other strings cross.

Release mouth.

Pass right hand ring finger from proximal side into hooked down loop of left hand index finger, and hook down the radial index finger string---which runs straight across

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to right hand.

Release left hand index finger.

Insert left hand index, middle, and ring fingers into hooked down loop on left thumb.

Release left hand thumb.

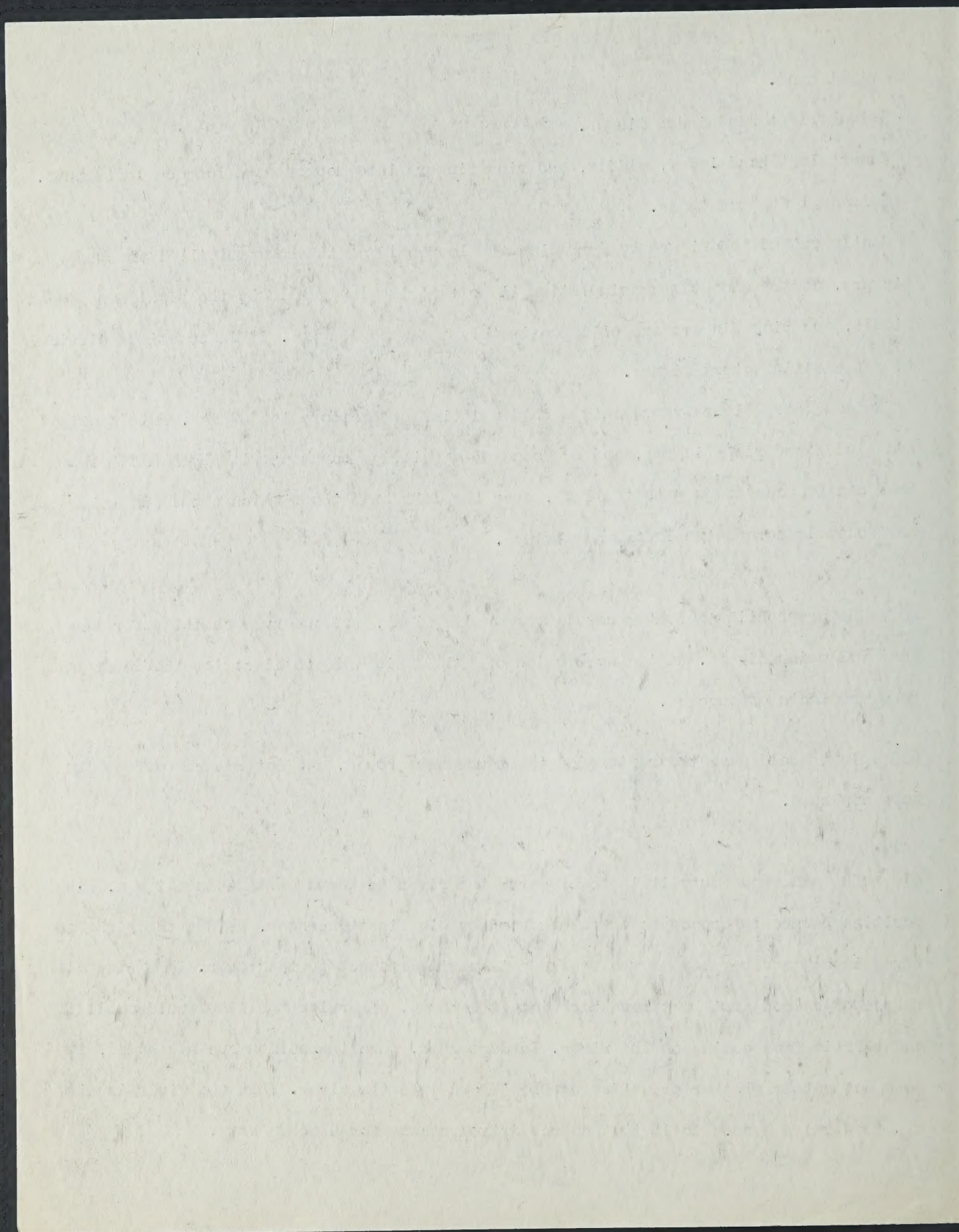
Gently extend the figure by spreading the loop held on the hooks of the left hand fingers, at the same time manipulating it so that the loops held by the right hand index, middle, and ring fingers are of approximately the same length. It is sometimes difficult to get a satisfactory figure.

The completed figure represents a toad squatting preparatory to jumping. Release right hand index and ring fingers, and by means of a swinging movement with both hands the toad can be made to jump to the left, over the left hand thumb which should be laid horizontally across the left hand strings. (1)

667 Before hunting a hunter copulates for one night, and observes chastity for the four following nights. At the conclusion of this he is able to start for the woods with good prospects of success.

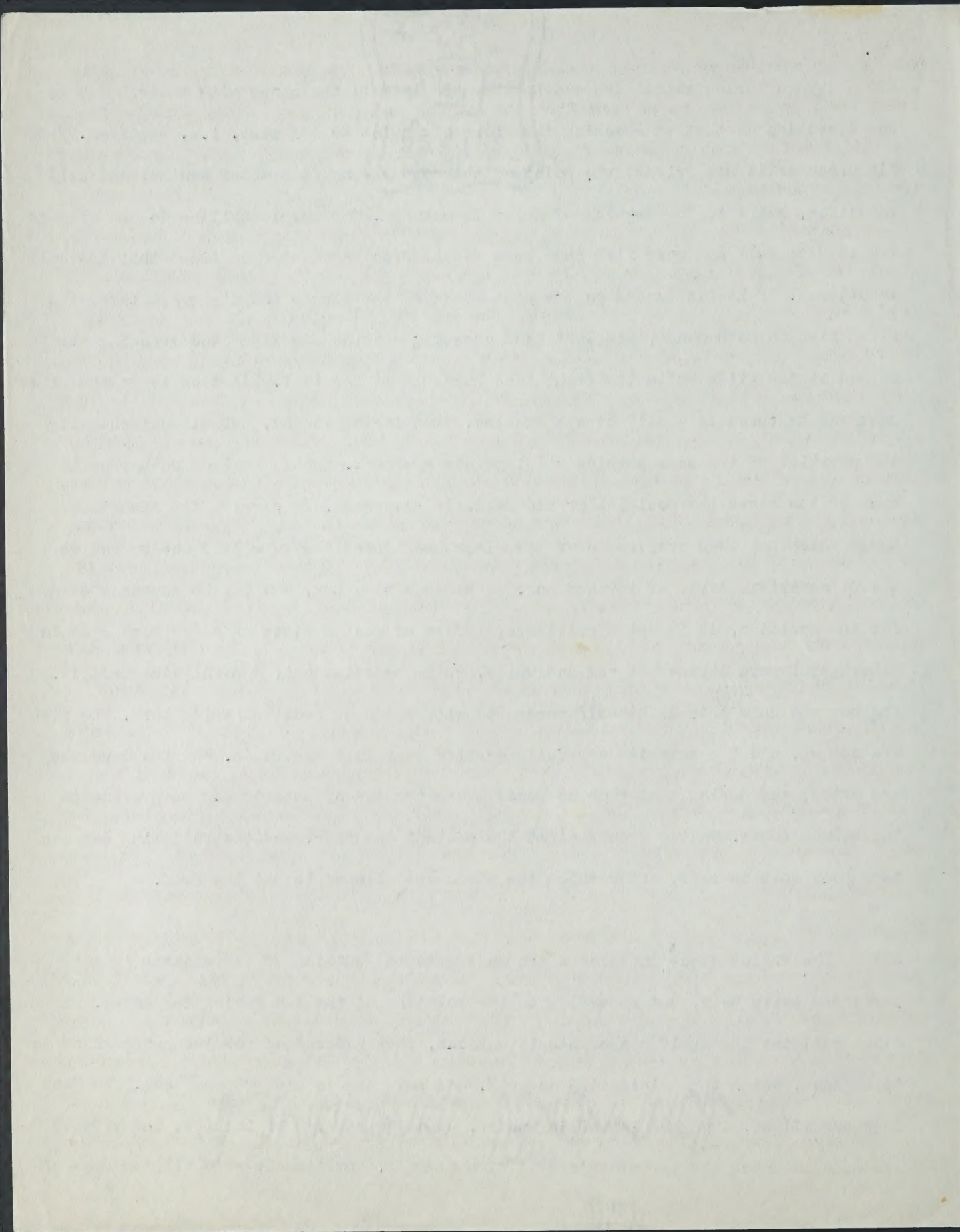
668 In the old days the rafters of the house were round, and not squared off as the ^{are} ones now seen.

670 The man whose duty it is to preserve the river is known as a tutu sai x m. His position has no reference to the cloak worn by his first ancestor. He has the right to throw into the river anyone who breaks a tabu with respect to the river. In spring all refuse of salmon must be thrown back into the woods, otherwise the fish would smell it and refrain from coming to the river. In September, when the salmon run has ended, it does not matter whether or not refuse be thrown into the river. When the river is high a tutu sai x m sees to it that no one drives stakes for olachen nets.



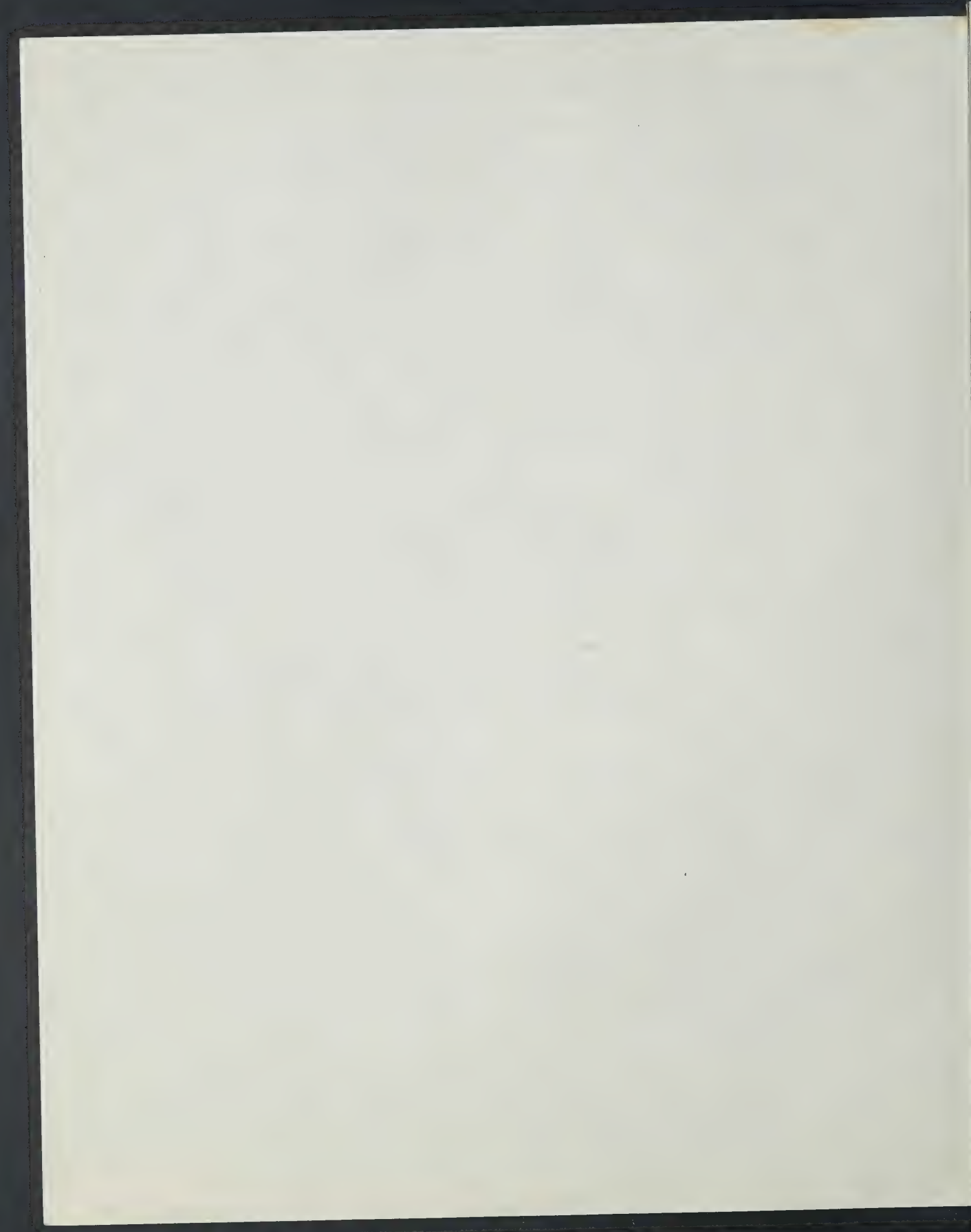
670 When spring salmon are caught they are laid in the canoe with their heads in one direction so that on reaching the shore all point to the east, i.e. upstream. The fisherman calls his friends who point at the head of one fish after another and call in unison, ⁽¹⁾ zak l i, the meaning of which is unknown. ⁽²⁾ The people waiting in the village are able to tell how many fish have been caught from the number of times that the call is uttered. If he has landed on the south bank of the stream the fisherman takes the first fish in both hands, his left hand crossing outside his right and grasping the salmon at the gills while the right hand holds it at the tail. His back is to the river bank and he turns in a half circle sunwise, thus facing inland, but without changing the position of the salmon which still points upstream. Should he land on the north bank of the river the position of his hands is reversed. He carries the fish to a ⁽⁴⁾ house which has been prepared near the river bank where they are laid one by one on ⁽⁶⁾ a soft ~~saxxixingx~~ layer of iqw and moq. As he does so a boy, who may be anyone chosen for the position, it is not a privilege, throws on each a piece of cedar bark dyed in alternate ~~kayxax~~ stripes of red and white, while he cries out, e paxot aixqagami l . The boy who does this is himself decorated with bands of redx and white bark. The fish are cut up, and the entrails carefully carried away into the woods. ⁽⁷⁾ For two days they are dried, and during that time no woman above the age of puberty may be present in the salmon house. On the second night the men eat the fish, and the following day can take home what is left, after which the women are allowed to eat the food.

674 The kusiut dance in which a man undergoes the cutting of his stomach is not performed every year, but according to the volition of the man having the dance. He first notifies the stalt m s of his intentions, they understand how the performance is to be done, which the uninitiated do notx, and help him in his preparations. The Many dogs are killed, immersed in boiling waterx so as to get rid of the fur, and efforts are made to match the performer's skin with a dog's. Sometimes nearly all the dogs of



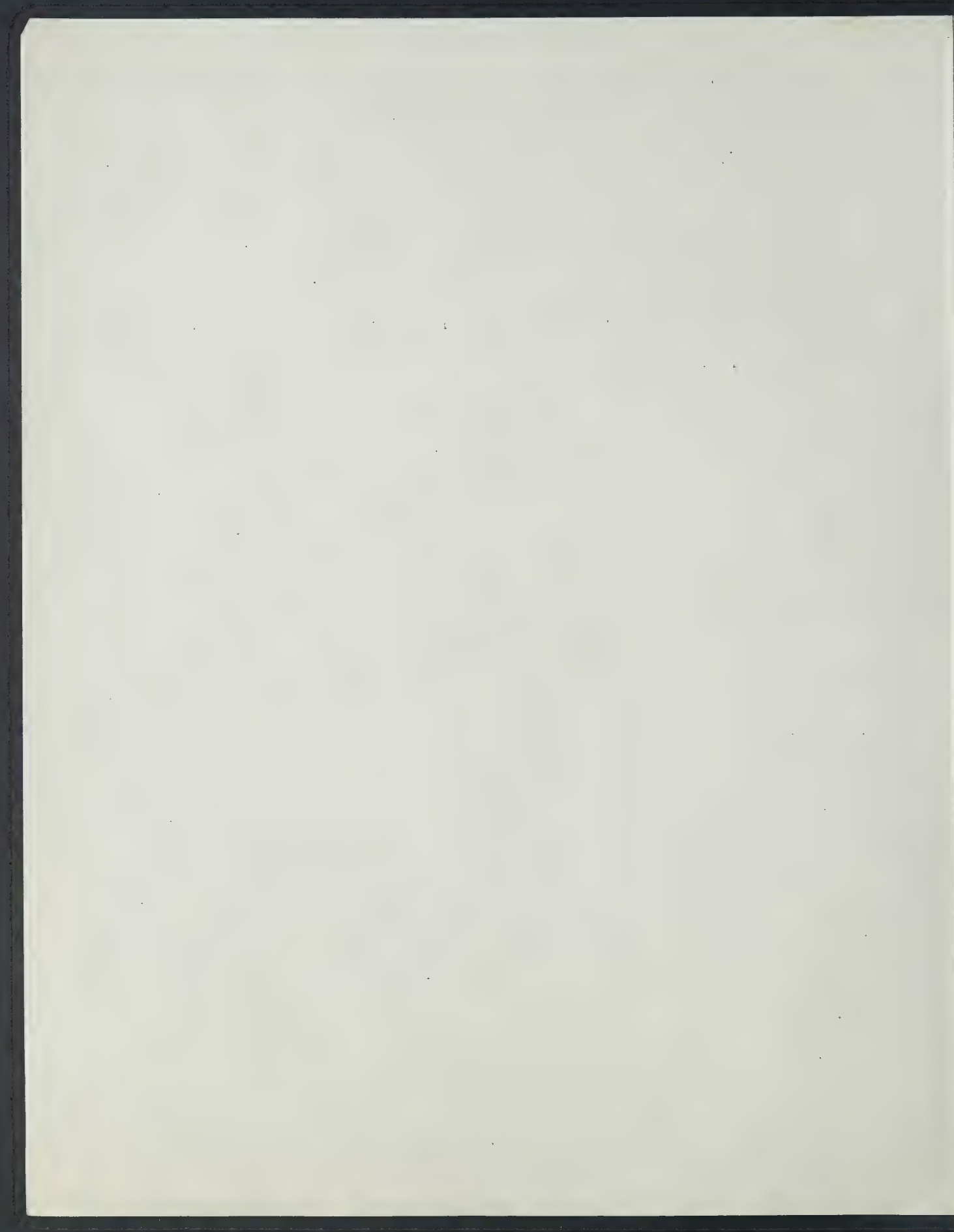
the village are killed before a suitable one is found. Then the skin is cut so as to cover the body of the dancer from chest to thighs, even the navel being imitated, while a wooden frame is made to cover the stomach, between which and the skin the entrails of the dog are arranged.

My informant took a prominent part in this ceremony when a young man. On this occasion he was one of the uninitiated. A fire was burning in the house, giving ~~some~~ ^{the only} light. The people were sitting in a half circle when the performer entered and sat on a box, beside him, in plain sight was a large knife of either copper or obsidian, my informant has forgotten. Several ye axs were hanging from the roof, suspended from a rope which was invisible to all but the initiate. Other kusiuts took these ye axs and carried them to the performer, as they did so revolving on themselves sunwise, and in so doing concealing the figures under their own cloaks instead of passing them ~~into~~ to him as they appeared to do. Ten or twelve boys entered at the other end of the hall, and to each was put the question, "Are you brave?" Not one of them claimed to be brave, and the question was repeated to them several times, but no one was willing to undertake what he might be asked to do. At this impasse my informant's uncle, who was a prominent kusiut, asked that his nephew be asked, and the same question was put to my informant. His uncle had advised him to answer in the affirmative, which he did, and then the further question was asked, "Are you willing to do what this man, (the performer), may ask?" Again he answered, "Yes", without any idea of what he might be called upon to do. Further preliminaries took place and Joshua became frightened, and asked several of the other lads to stand near him and give him their moral assistance in whatever he was to do. Then he was told to go to the performer who was sitting on the ground with his feet extended, and one of the assistants gave him a knife and told him to examine it, after which Joshua told all the people that it was a real knife, and very sharp. The performer showed Joshua where he wanted the knife inserted, under the left bottom rib, and told him to stick it in and draw it firmly across to the corresponding point on the other



side of the body. He did so, while the victim ejaculated as if in pain and his hands shook, and when the entrails had been cut and parts of them had fallen out, he fell back as if dead. Joshua was terrified and believed that he had killed the man. The spectators passed around the corpse sunwise to see the wound and the intestines which had fallen out, all were satisfied that the man had been killed. After a time, during which efforts were made to bring back his life, the wounded man was seen to wiggle and the wound gradually closed his toes, the first signs of returning life; By morning he had recovered sufficiently to return home, but was confined to his house for a year before completely healed.

In later years Joshua learnt a great deal about this ceremony which he had been ignorant of when called on to do the cutting, for instance the performer does not sit on the ground with outstretched legs as it had seemed to him, but really stands in a hole of sufficient depth to cover him as high as his thighs. An assistant, who must be able to wiggle his little toes, lies on the ground with his head and body concealed in the hole with the performer's feet, and his own feet stretched on the floor, but the arrangements are so carefully carried out that Joshua had no suspicions that two men were before him, and not the one that he had expected. Cases have been known in which the shield used to cover the stomach ~~was~~ failed in its purpose, and the performer was actually killed; in these cases the kusiuts were killed by the others for their failure to restore to life the performer. The gradual drawing together of the skin over the wound so as to resemble healing is really done by sleight of hand which is easy to accomplish in the flickering firelight. On this occasion the performer failed to remain concealed in his house for the customary year, instead he fled one night to Kimsquit where lived the girl with whom he was in love. Then he was afraid to return to Bella Coola but at length did so after several months. The kusiuts were very angry at this disregard of the sacred law, and in order to deceive the uninitiated they made a series of incisions across his stomach with metal nails, as if he had a wound there. Periodically the scars were pulled off and



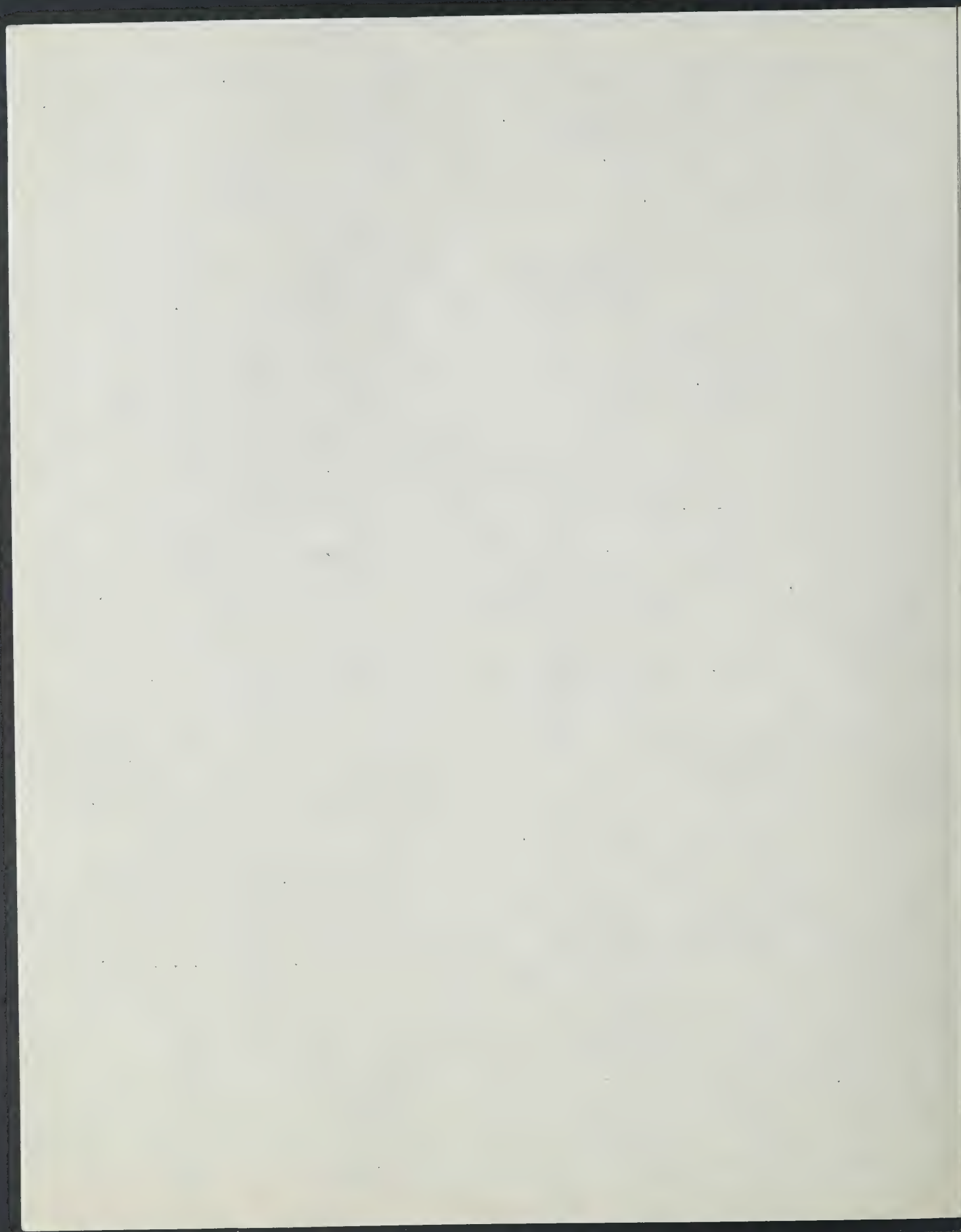
the scratch re-enflamed to give the appearance of a deep wound that was slowly healing. The man himself could not protest against this treatment because he was a kusiut who had broken the law. In the old days such an occurrence would have been a cause for some neighbouring tribe informing a third group to make war on the Bella Coolas, but at this time white influence was felt sufficiently to prevent this, in fact was probably the cause of the performer daring to leave his house.

The ye axs above mentioned are used in several kusiut dances. ~~XXXXXXXX~~ They are made by the kusiut carpenters in human form, but represent the power which the individual who is performing possesses. Important kusiut men throw their power into a ye ax, from which it is transmitted to the man who is about to undergo some strong dance, thus the latter may receive power from several men in addition to his own: he always asks one of the kusiuts to use hi, the performer's, ye ax as well. When not in use each man keeps his own ye ax, which is usually placed in some cleft of the mountains for safety.

678 Joshua receives information by whispers from above.

680 In one kusiut dance a false head is made by means of a mask representing the performer filled with meat and blood. He sits with crouched shoulders and blanket drawn up around his ears, and the false head fastened on top of his own in such a way that the deception is not plain to all. A rope is fastened around the false neck, that is, above the head, and the uninitiated pull at this from different directions so that the loop is tightened around the neck. After much straining the false head falls to the ground and the performer does likewise, taking care to follow the direction in which the head has rolled. The blood squirts out, and the sight of the raw meat convinces all that the head has been pulled off. After a time the false head is drawn back towards the headless corpse by means of a string which escapes attention as it is the same colour as the floor, and appears to be rejoined to the body. Actually the





682 None but a stalt m can give a m, but all stalt m s are not able to give do so. Thus if a man's father's father's father's was a stalt m and gave ms, but his neither his father's father's nor his own father had done so, the man himself could, if he had gathered the necessary wealth, give a m and so add to the glory of the stalt m name which he carried. He announces his intentions, and begins to save money which he lends to various people, as does likewise his wife's family. The borrowers return this money with heavy interest as a mark of their appreciation for what he is about to do, there appears to be no fixed rate of interest. The number of times that a man has given a m is remembered to his renown in his own village, it adds to his personal prestige. After his death a totem pole is erected as a record of what he has done, the actual instructions as to its erection being given by the principal stalt m of the village.

Loans of all kinds are repaid with interest when a man gives a m. Thus when two of my informant's children died Samuel King paid the expenses of their burial, and my informant repaid this sum with interest when he Samuel gave a m.

682 If a child is left an orphan the following system prevails all over the coast. One of the stalt m s of the village, usually the most important of them, invites the people to gather and all the adult men and women arrive. The man who has called the meeting asks whether all will be willing to do their share towards the support of the child. This promise is always made, though there is no statement as to how much each will contribute. As proof of their intentions a few presents are made at the time. The child is turned over to some childless couple to whom the payments are made by all. As soon as the child is old enough the guardian hires him out to perform light chores, and in this way he supports himself. Should the orphan be the son of a stalt m he, as well as all brothers and sisters, maintains his stalt m position.



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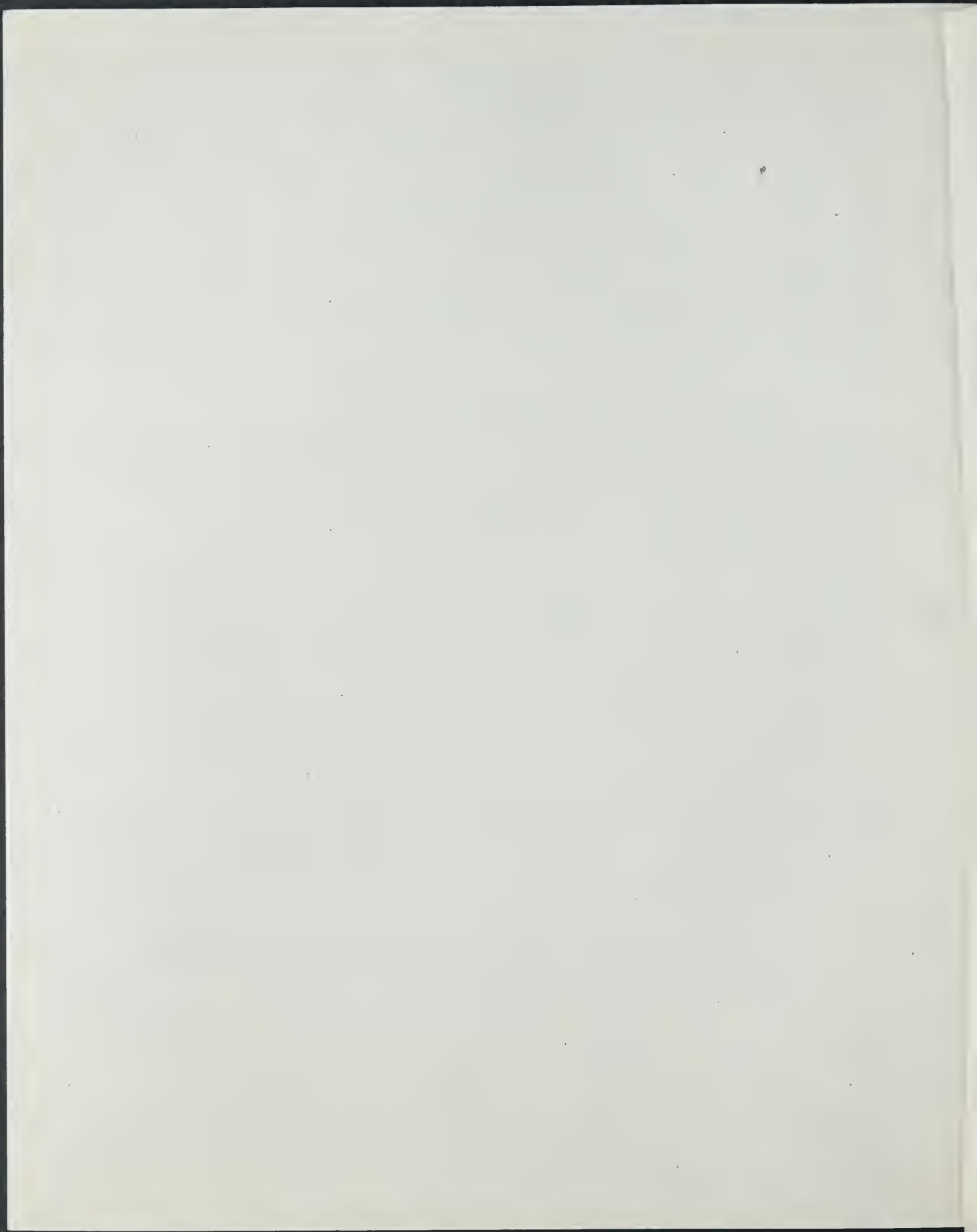
Albert, the name to become his property when the Bella Bellas erected a stone in the honour of George. This was done in the presence of the necessary witnesses, and the name became effective. This took place at the cry-sing several years after George's death. In the case of a stalt m the cry-sing and erection of a totem-pole take place in the presence of members of outside tribes several years after death: it would be like putting a dog into the earth if this were not done.

687 Revenge is essentially a family affair, the brother of the person concerned being the proper person to exact vengeance. The principal chief of the village, as Se ge lag, would not interfere unless his own family were concerned. Each village has its own principal stalt m, when all the villages combine the one who is considered the best man for the task is chosen as leader.

687 On the reserve any man can cultivate land where he likes, and theft of cultivated land is unknown. The ringing of a tree marks it as personal property and should it be felled by anyone else a personal squabble would result. In the old days a man such as Joe Siwallis whose family had hunted for generations in a certain valley would be held to have exclusive rights to that valley and anyone hunting there without his permission would be shot. If he wished to do so Joe could invite anyone to share his rights. A man who married a woman from a village had the right to hunt over that village's hunting-grounds.

687 Nuzmata is the place where dwelt the supreme god, Alquntax or Smai lot, he had several names. He created the mountains, rivers, fish, animals, moon and stars, only the sun was not made by him. Nuzmata was the place whence emanated all that was good. Smai lot had a son who was his chief love, his name was Sai nut mor lailt.

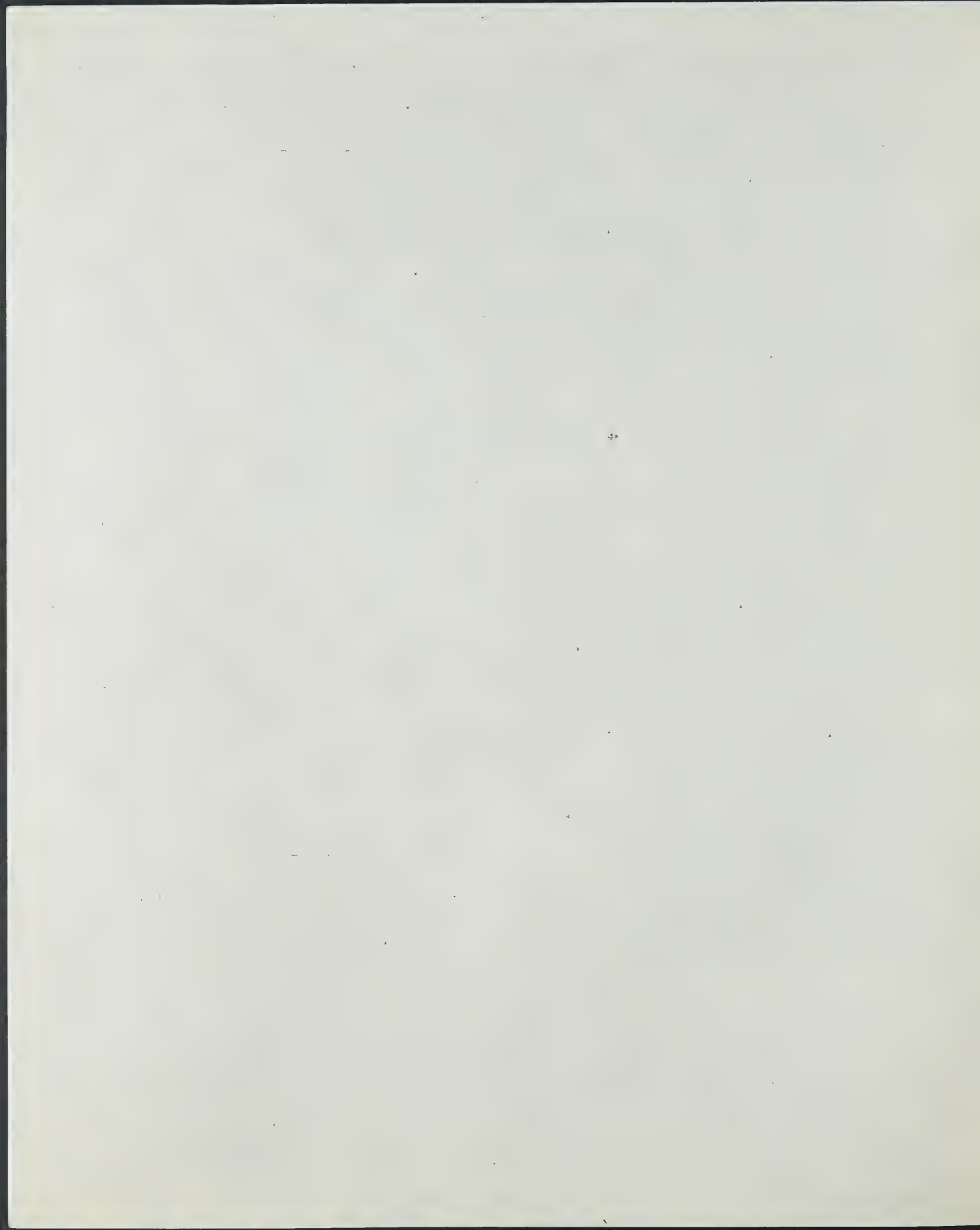
Long before the time of the white men the Bella Coolas understood the efficacy of prayer to Smai lot. My informant has seen his father do this on several occasions



a practice which had been handed down from antiquity. On elaborate hunting parties each canoe set off with a stalt m init and before reaching the destination the stalt m would draw from his cloak some sput which he would hold up and blow to the four airts, at the same time asking that Smal lot would smile on the enterprise and vouchsafe a safe return. Even should an accident ensue it was felt that this would have been more severe but for the prayer. On such an occasion the expedition always set off in the early morning and the members refrained from eating before their start.

689 Sometimes a man whose ancestors were not stalt m s is a man of initiative and wishes to raise himself to that position. Strong as he is he cannot achieve to the coveted status without the assistance of a wife, so his first step is to persuade the daughter of a stalt m to marry him, a matter of little difficulty if he be a man of good character. At the marriage he distributes presents, usually of small value, but this depends on his own wealth. After marriage the husband helps his wife's father by hunting and cutting wood for him until the latter is forced to assist his son-in-law to acquire the desired rank. Meanwhile the husband is working hard and saving as much as he can, in which he is aided by his wife's family, when once he has done enough to warrant their support. After four or five years he is able to give a large m, at which a stalt m name belonging to the father-in-law is transmitted to the husband, whence in time it will pass to his own son if he should have one. It is immaterial whether, at the time of giving the m, a male son should have been born.

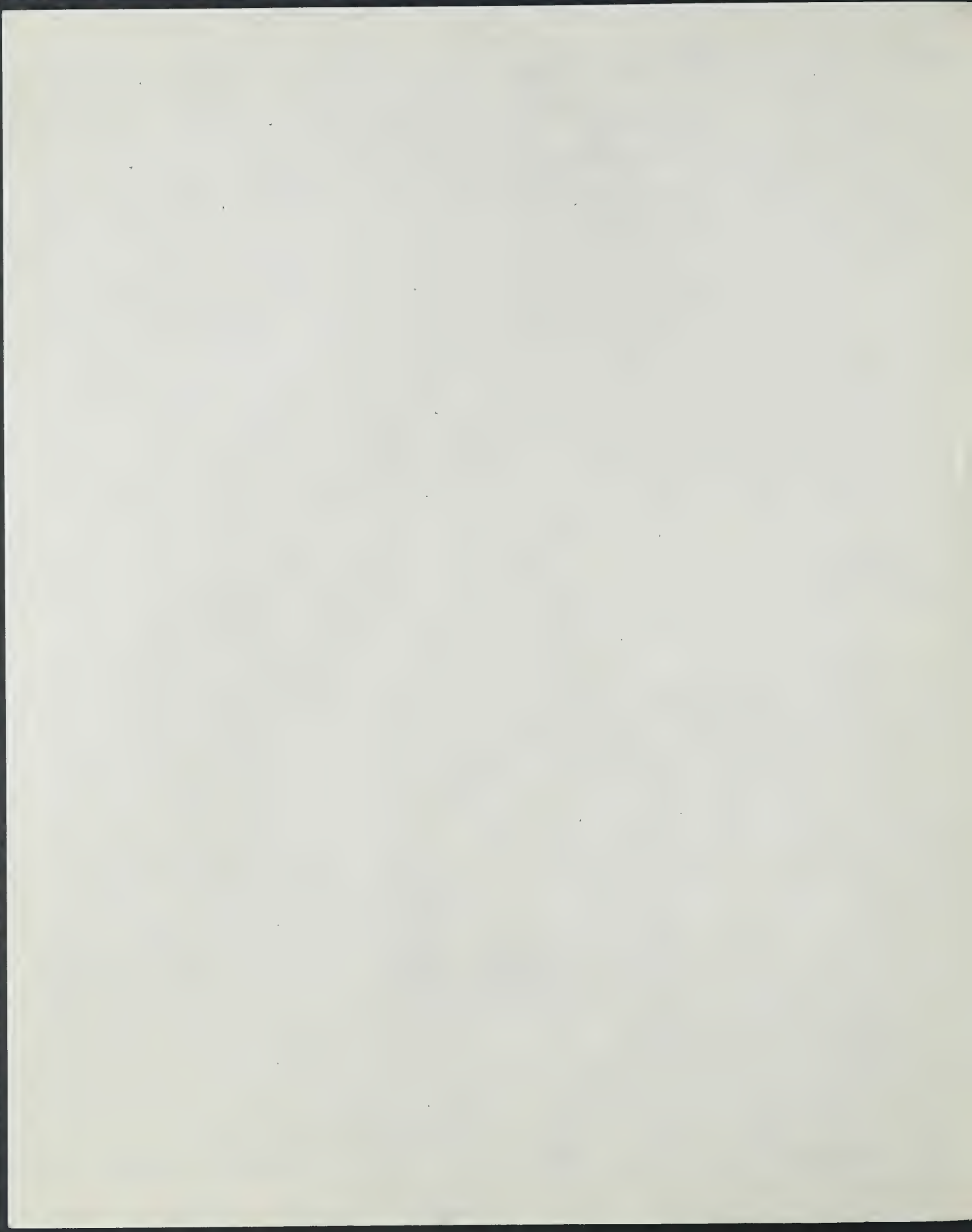
697 For years there was guerilla warfare between the Kitkatias and the Bella Coolas. There were few real fights but stragglers from both tribes were picked off by their enemies and made prisoners, or killed if they resisted. Bella Coola itself was seldom raided, but Kimsquit suffered severely from the northern foe-men. When Joshua's



father was a child of about 5 an expedition was sent against the Kitkatlas.

The initiative came from the Kimsquits who first obtained the offer of support from the Tallios, and then came to Nusmata in Bella Coola asking for his support, because he was the leading stalt m there. Several Bella Coolas had been enslaved by the Kitkatlas so Nusmata agreed, and sent messengers up the valley asking the other villages for their aid, which was optional on their part. It was agreed that the different contingents should meet at a harbour named Qaitsut, near Bella Bella in the course of 20 days. On the evening of the appointed day the canoes gathered at the rendezvous, about 50 canoes, each containing 20 or 30 men. That night two Bella Bella men hunting deer stumbled on the war-party, and dashed home without being discovered, where they told their stalt m La kwo t what they had seen. This man knew of the expedition, and had intended to join it. He instructed the two men to say nothing of what they had seen and set out with them, and a few other paddlers, for the meeting-place carrying with him x two palette shaped boards containing loaded and measured charges for his muskets, which were a novelty recently obtained from the white men and considered of great value. Arrived at the harvour, the expedition was encamped a short distance inland with only watchmen onxthe shore, La kwo t called out four times, "Nu smata, are you there?" The Bella Coola stalt m answered that he was, and La kwo t sent back his own canoe and embarked in a Bella Coola craft.
at once

~~At dawn~~ They sent out, La kwo t being chosen as leader by universal consent, because he was a powerful stalt m who in addition knew the route, and was in part a Bella Coola, in peace time he would not have taken precedent to Nu smata. As a mark of great honour he gave to one of the Kimsquit stalt m s one of his boards containing the measured charges, and received in return a valuable marten skin coat which this man was wearing, he was quite overcome at the compliment paid to him by La kwo t, and returned the gift to the best of his ability. Another Kimsquit man likewise gave a coat to the Bella Bella leader. After travelling about seven miles in the darkness, at dawn La kwo t massed the canoes to address the members of the

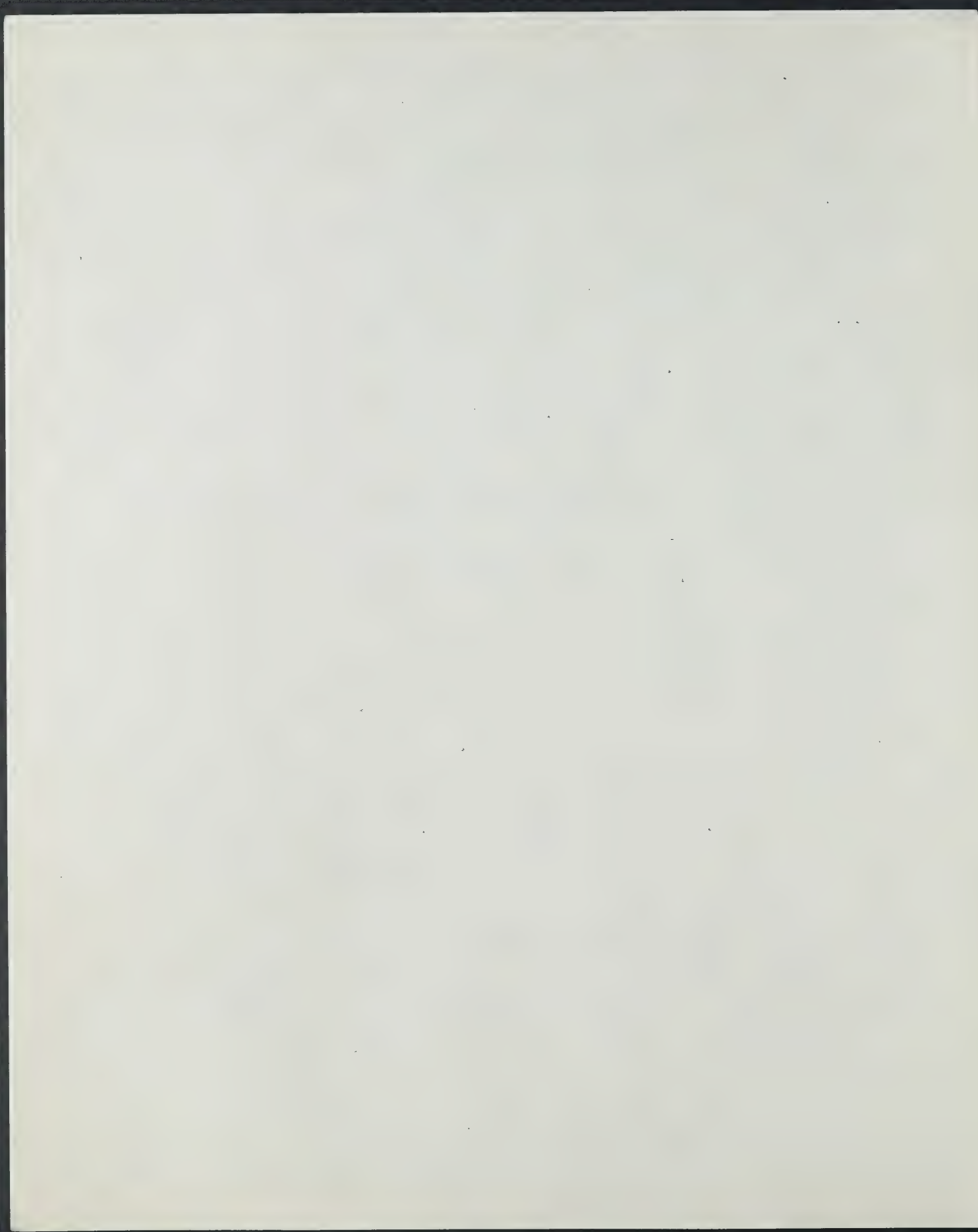


expedition. He urged them to attack the Wao y l a people, near whose homes they were at that time, this was done because La kwo t had a grievance against them and really joined the expedition in order to persuade them to change their objective to suit his wishes. The Bella Coolas had intermarried with the Wao y l a people so were at first unwilling to follow La kwo t's wishes, but he overruled them and carried the day. They attacked in the early dawn a small Wao y l a settlement and carried off several prisoners, although most of the inhabitants were absent gathering sea-weed on the shore of Milbank Sound. Next he proposed that they attack the China Hat people who were rather arrogant about their dances. Near China Hat there was a house in which were stored the frames which were covered with meat for al otl ceremonial, La kwo t knew of this although the house was currently supposed to be in connection with a burial-ground in the vicinity. The expedition raided this, broke the frames and threw the debris into the water. La kwo t had previously arranged to meet a China Hat seal hunter at a certain point, and as the expedition rounded an island with La kwo t in the leading canoe he let this man's canoe face to face and jumped into it, explaining to the hunter that he was escaping from the Bella Coolas. This so disorganised the expedition that it returned home in disgust.

The prisoners captured from the Wao y l a people were ransomed four days later by their friends paying coppers and skins for them. The China Hat people later killed their al otl dancers on account of their ceremonial objects having been desecrated.

701 The language spoken by the Tallio people is identical with that of the Bella Coolas, the language spoken by the Kimsquits has slight differences, but is intelligible to the Bella Coolas as is theirs to the Kimsquits.

701 The dance in which the greatest deception was practised on the uninitiated was the al otl, which was common among the Bella Bellas and Kitkatlas, rarer among the



Bella Cooles. The rite has been handed down from time immemorial from father to one of his sons, usually to the eldest but if he should not want it, or should be undesirable, to a junior son. The man wishing to perform the ceremony first boils together some roots obtained in the mountains, which roots is not now known, and drinks the brew in order to make himself fierce. ^A Frames of solid cedar ^{is} made in human form and most in of goat or deer is placed on them before ^{it is} buried in the cemetery. Aided by his friends the performer exhumes these and carries it to the house where the ceremony is taking place where he eats it. The uninitiated believe that he is actually devouring a corpse. In Bella Bella a performer has been known to exhume a recently buried body and bite out pieces of the flesh, which he then spits out of his mouth. The flesh is kept in the house of the performer and used on successive years.

702 In the old days if secret information were made public, such as my informant telling me of the Kusiut mysteries, a meeting would be held, and it would be decided that he should die. The principal shaman would instruct the shaman to perform the killing, and the criminal would die though no physical methods would be employed. The shaman first obtains a piece of killed clothing belonging to the intended victim, which gives him the necessary power. The victim feels worried, and realises what is afoot; he knows that his only hope is to remain awake, and for several night does not sleep. At last he is worn out and falls asleep exhausted. Then the attending shaman crawls from his hiding-place near the house and knocks on the ground near the sleeper's head with a dead man's bone. At once the victim falls dead, if he had been able to keep awake the knocking would have been powerless. The victim is buried in the ordinary way, the only difference being that all the shaman attend his burial. At the present time the only shaman is Judea, everyone knows of his actions in the old days, instead of a house he uses the hand of a dead man.

703 The winter dances start every year on October 29th, and continue till January.

706 The skill of the Bella Bellas in carpentry is due to Yula tinut having married a Bella Bella woman in the beginning of the world.

708 Mackensie, the first white man seen by the Bella Coolas, was thought to be a dead man returned to life. What was considered especially wonderful was his ability to make fire with matches. Joshua's mother's father spoke to him.

709 Smai lot asked Kalia k s what cloak he preferred and he chose the raven. The same question was put to each of the first created men, and each chose one of the many coloured and many shaped cloaks which were hanging on the walls of Nuemata. Like ~~KXIXIX~~ Kalia k s each sent back his cloak above when he had landed on this earth. Kalia k s came to earth with his three sisters who lived together in a small place.

709 At the present time a man can marry a woman whose crest is the same as his own, and there is no tradition of any other law in the distant past.

709 The raven people came down to earth at Snutl .

The whale	"	"	"	"	"	"	Qomqetz.
"	X sun	"	"	"	"	"	Snu tla .
"	Eagle	""	"	"	"	"	Ta kw la f
"	wolf	"	"	"	"	"	Stu x.
"	goat	"	"	"	"	"	Nusq st.

710 The first men frequently married their sisters.

716 The ceremony of a m. When the donor, let us call him X, has collected enough shell-fish, blankets and other valuables he prepares for the ceremony. Messengers are first sent to all the villages in the Bella Coola valley inviting the people to assemble

perhaps
in X's house on the following morning. The messengers sent are according to X's wish.

On the morning of the day appointed the people enter X's house and sit down, the poor people between the door and the fireplace, the rich people back of the fire, and those who have given us on previous occasions on the raised bank behind the fire. X enters last and sits among the rich people. He instructs one of the men who has previously given us to cook fish, with the assistance of several helpers who are likewise detailed. When the food is ready the people eat. Soon after the first course a second is eaten of berries and grease. Then the people go home.

A few days later the messengers again summon the people, but when they assemble this time they do not take special positions. Again they eat two meals and go home. This is repeated every fourth or fifth day until the guests from abroad have begun to arrive.

When a canoe from abroad, for instance from Bella Bella, reaches the beach, its occupants give there the story of their first occupants. Children go from X's house and dance before the guests, then return. X instructs a messenger to invite the Bella Bella stait m to enter the house. Some of their goods they carry in themselves, while X's followers help. Some of the Bella Bella stait m s sit on the raised seat behind the fire, while the rest sit in a group on the floor with the Bella Coolas, none of whom may sit on the raised bench. As the guests from different localities gather each group sits by itself on the floor, there is no casual mingling of the different tribes. This may last for seven or eight days while the guests from different points are gathering, and meanwhile X provides food for those who are already on the ground.

When the last guests have arrived one of them shakes his rattle as a signal that he wants to give a dance. He recites his own story, and dances in his full regalia. Then he opens a box which his party has brought with and takes from it a pile of blankets, skins, sticks (representing canoes), and other valuables. First he makes a



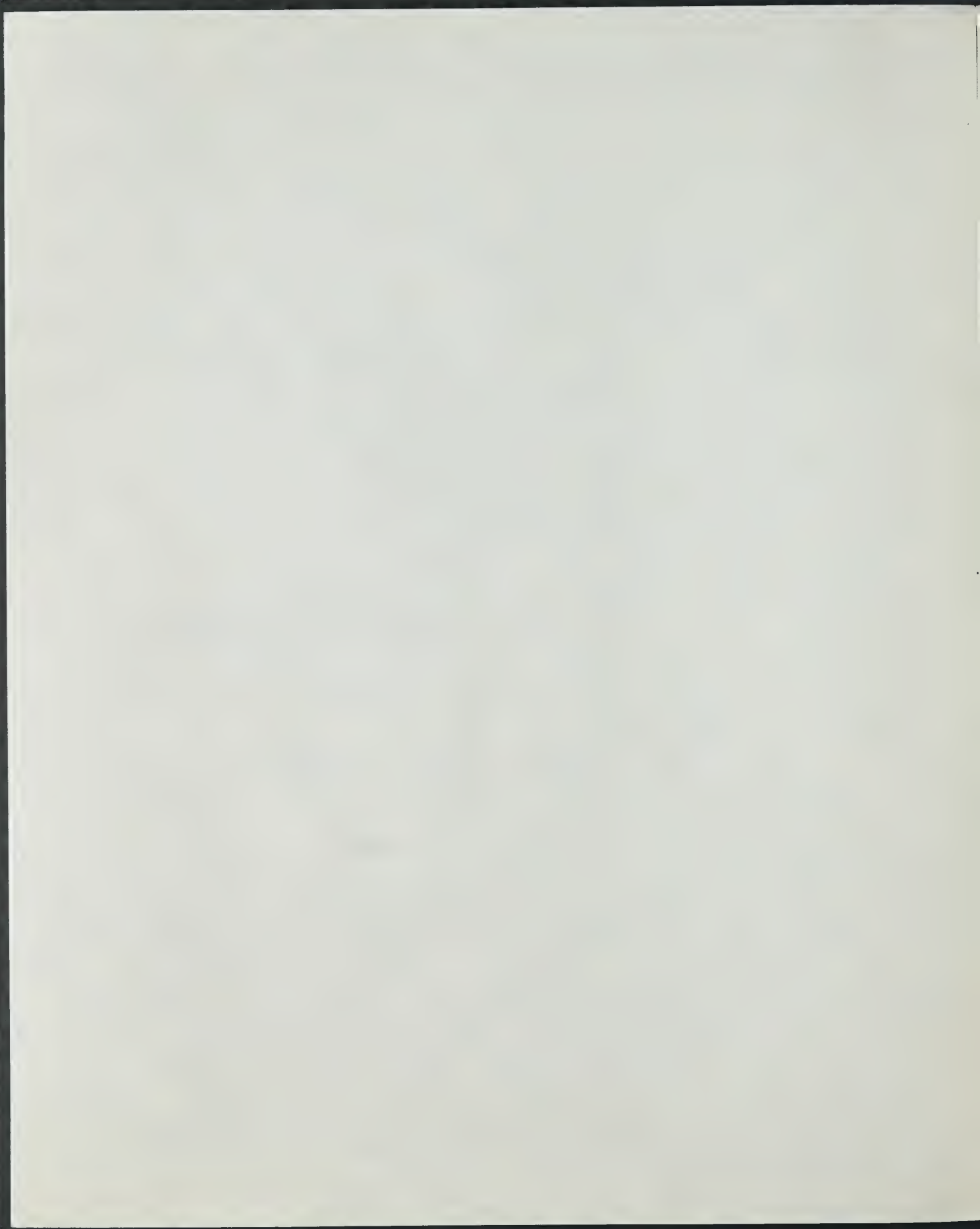
present to X, and then a further present to the members of X's family who are waiting outside; then he sits down. Another of the guests shakes his rattle to signify his wish to dance, and then he gives his story and dance. This ceremony is repeated for as many of the guests as desire to dance, and each gives presents both to X and to his family. Then they leave the house.

Next day everybody returns once more to X's house. X supervises the cooking of large quantities of food. A number of children dance to the accompaniment of drums and rattles, while one long story is told and retold. X instructs four or five men to throw down on the floor a number of his blankets, and when this has been done he calls the children to dance beside them to make them soft. This is expressed as "to have the children stand on the mats." Then X gives presents to the each group of his guests, each recipient sits in his place and receives the good from X. The goods as received are put in boxes which the guests have taken care to bring with them. Then all go home.

Feasting takes place on the following day. In the early morning the guests are recalled to the house, and X invites the chief man of each of his visitors to sit on the raised seat behind the fire. Here they sit ~~XXXXXX~~ and receive the plentiful food which is handed around in boxes.

That night the people are called back for the final part of the ceremonial. X himself dances for a long time, and then distributes presents to all who are present, smaller in value to poor people, but of greater value to the staid men. This is the conclusion of the ceremonial as far as X is concerned. Afterwards any Bella Coolas who desire to do so give their dances, and the respective givers make presents to the guests. On the following day the visitors leave the village.

The first proceeding in giving a ~~x~~ ~~m~~ is to make a new house or redecorate the old. In the latter case the carpenters are engaged to cut new faces in the back walls of the house, where they are inconspicuous, and where no poor man is allowed to look at them. Carvings on the walls represent any animal, probably this means that the



carvings on the wall have no connection with the cloak used by the donor's first ancestor in coming to this earth.

Fights at a m are unknown, and guests are often invited from hostile villages.

722 A dying man who gives to a benefactor his story in the presence of witnesses, transfers all claim to that story to the benefactor.

723 A crest passes from father to son, but a boy also inherits his mother's.

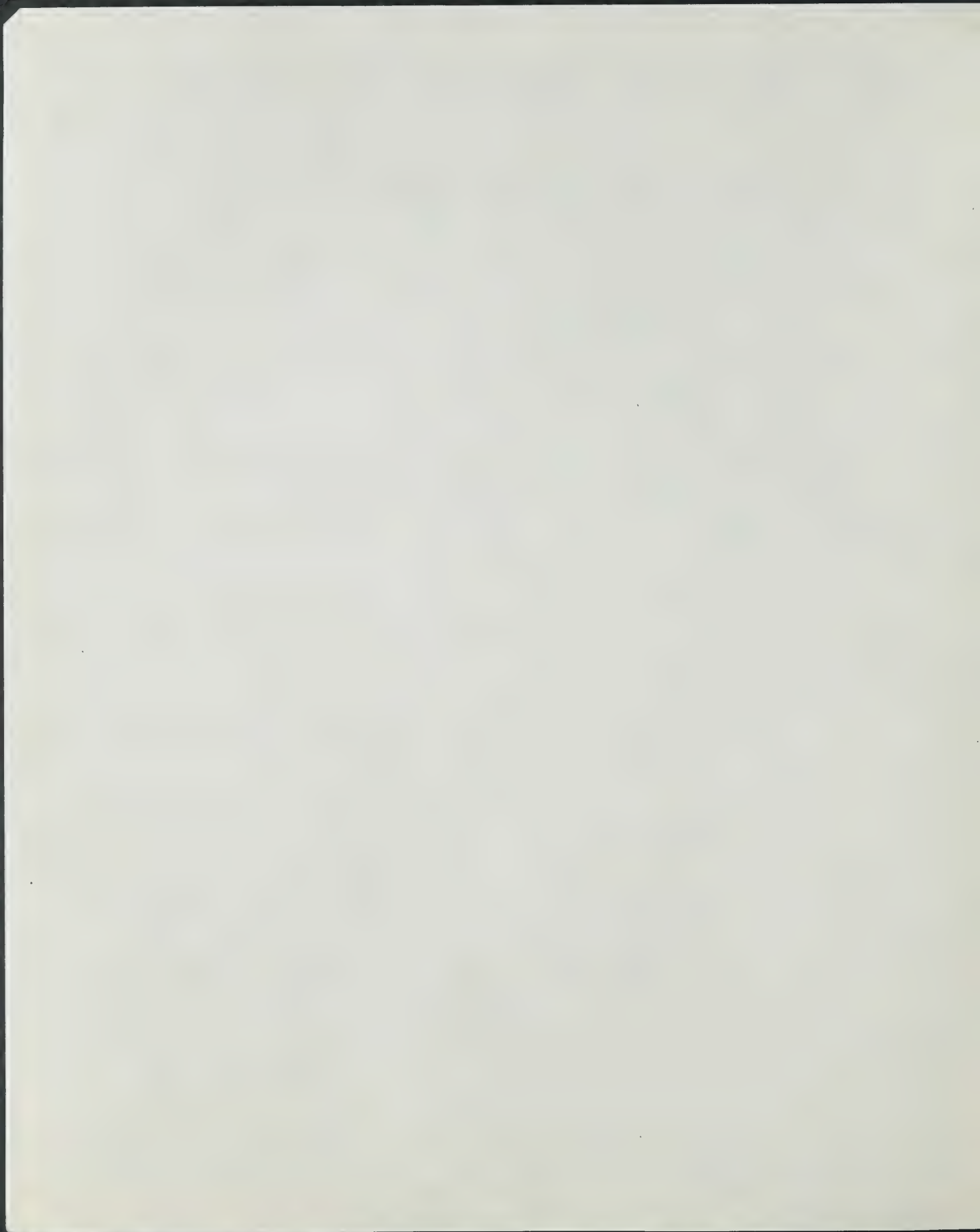
724 A totem pole is asqai at , which means "that which is outside". A few years ago Joshua's mother's brother, who had given many ms, died, and the totem pole which he had erected was deposited on his grave.

725 Ku qo qo mank ti stqwx, "Raven pattern", the design worn by Qwax when he first reached this earth.

Place string as a simple loop over left hand thumb with long pendant loops hanging down on palmar aspect of left hand.

Pass right hand thumb and index from distal side into left hand thumb loop, at the same time hooking down the two pendant strings with hooks of right hand middle, ring, and little fingers.

Separate right hand thumb and index finger, and turn right hand upwards, without releasing strings hooked down with right hand fingers. The left hand radial thumb string should now run straight across to the ulnar side of the right hand thumb, and thence across its dorsal aspect to the radial side of the thumb, from where it is hooked down by the three fingers of the right hand. The left hand ulnar thumb string should run straight across to the radial side of the right hand index finger, and thence across its dorsal aspect to the ulnar side, from where it is hooked down by the three



fingers of the right hand. The distance between the hands should be about three inches which should be maintained throughout the figure by allowing more string to pass through the hooked down fingers of the right hand as more is used in the figure.

Rotate right hand clockwise through 180 degrees, and hook down right hand ulnar thumb string with hook of left hand little finger.

Rotate right hand anticlockwise through 180 degrees, and take up right hand radial index string with left hand index finger from distal side.

Rotate right hand clockwise through 180 degrees, and hook down right hand ulnar thumb string with hook of left hand ring finger.

Rotate right hand anticlockwise through 180 degrees, and take up right hand radial index string with left hand middle finger from distal side.

Rotate right hand clockwise through 180 degrees, and take up right hand ulnar thumb string with left hand ring finger from proximal side.

Rotate right hand anticlockwise through 180 degrees, and pass left hand index finger to distal side of right hand ulnar thumb string and take up right hand radial index finger string from proximal side.

Rotate right hand clockwise through 180 degrees, and take up right hand ulnar thumb string with left hand little finger from proximal side.

Rotate right hand anticlockwise through 180 degrees, and pass left hand thumb to distal side of right hand ulnar thumb string and take up right hand radial index finger string from proximal side.

Release right hand.

Lift off loop from left hand middle finger, and pull the pendant strings and the whole figure disappears.

Place loop over both thumbs, which should be about 4 inches apart, with straight string between their radial sides, and the long pendant strings hanging down from the ulnar sides of the two thumbs on the palmar aspects of the hands.

Take up radial thumb strings with index fingers from proximal side.

Take up right hand radial thumb string with left hand thumb from proximal side.

Release right hand thumb.

Pass right hand thumb into left hand thumb loops from proximal side.

Extend figure.

Pass thumbs to proximal side of radial index finger strings and take up ulnar index finger strings from proximal side.

Release index fingers.

There are now on the thumbs three loops which should be kept in their original order.

Pass index fingers into the thumb loops from the proximal side and bend them away from manipulator to the distal side of both distal ulnar thumb strings and to the proximal side of the proximal ulnar thumb string, by twisting the index fingers hook this string down, with the index fingers, through the thumb loops.

With the little fingers hook down the strings hooked down by the index fingers.

Release index fingers.

Release the two straight radial thumb strings.

Extend figure.

This completed figure shows two boys, the loops passing from radial thumb string to ulnar little finger string, playing a game which resembles hide-and-seek.

~~XXXXX~~ The left hand boy hides: hook down the boy with hook of left hand index finger.

The right hand boy runs to try to find him: insert left hand thumb into right

